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Western text he is keenly interested. One misses Professor Gregory's name from the index, and his *Textkritik*, now appearing, from the short bibliographical list. Dr. Resch should not be styled professor (p. 90), and it is hardly adequate to say that "there are apparently no manuscripts extant" of the Philoxenian Syriac (p. 39), unless Pococke was wrong about the manuscript now in the Bodleian, and Dr. Hall about the Williams manuscript. "Evangeliom dampharsa Mattai" (p. 33) should probably be read "Evangelion damēpharrēshē [da] Mattai" in transliterating the title of the Cureton gospels. But Mr. Lake's book is a good one and will help many to an understanding of problems and progress in the study of the New Testament text.

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DAS EVANGELIUM DER WAHRHEIT. Eine neue Lösung der Johanneischen Frage. Von JOHANNES KREYENBÜHL. Erster Band. Berlin: Schwetschke, 1900. Pp. 752. M. 20.

WHERE indefinite time and patience are available it may be worth the reader's while to sift these mountains of words. But only the author's unquestionable learning and originality can palliate his absolute imperviousness to the claims of other subjects and other views of the same subject on the reader's attention.

The theory that our fourth gospel is an ecclesiastical loan from the camp of second-century Gnosticism, the work principally employed by Basilides and Valentinus, and sometimes designated "Evangelium Veritatis," adopted, however, with slight changes by Irenæus and later fathers as the work of John the Apostle, although in reality a production of Menander, the follower of Simon Magus, has abundant originality; and under the given conditions of our almost entire ignorance of what these Gnostic leaders really taught, and our author's very remarkable familiarity with the sources, skilfully and ingeniously employed to prove the representations of Ignatius, Irenæus, and Hippolytus mere ignorant caricatures of the more mystical and spiritual conceptions of Gnostic Christianity, it admits even of a certain approximation to plausibility. Unfortunately, to Dr. Kreyenbühl "criticism" means no more than ingenuity, and "demonstration" than plausibility. Hence these mountains of baseless special pleading, while such prodigious objections as are involved in the assumption that 1 John is not only from a different hand, but an actual polemic against the gospel, are passed over as trifles, that we may be hurried on to inferences and corollaries from opinions that are far from having won our assent.

Literally one-tenth part of this prodigious space would be ample for a concise and readable presentation of the theory, including all that could fairly be treated as evidence pertinent to the subject. And the author has in preparation a second volume possibly as bulky as the first! It is to be feared that a combination of such exasperating faults, prolixity and partiality, both in so extreme a form, will deprive the author of the hearing he really deserves. Within decent limits of space, and with less intolerant infatuation with his own opinion, so much erudition and enthusiasm might have served a useful purpose in correcting our one-sided ideas of Christian Gnosticism and its great founders, Simon of Gitta and his successors, in opening our eyes to the fact that Gnosticism must be treated not so much from the polemic point of view of the Fathers, but as an esoteric tendency in Christian thought, of which all shades could doubtless have been found within and without the church, from simple Pauline mysticism to extreme libertine antinomianism. The rise of the Johannine literature marks the period of discrimination between legitimate and illegitimate Gnosticism. However absurd, therefore, the supposition that the church of 150 A. D. and later could have taken over as its own the actual published and widely known system of its chief antagonist, we have much to learn from the critic who can assign to this literature its proper place in the gamut. This author in his independence, his first-hand acquaintance with the often obscure and inaccessible sources, his wide reading, and especially his enthusiastic sympathy for the much-abused, grossly misrepresented Gnostic, has admirable qualifications for the task. Were it possible for him to join with his erudition something of the judicial spirit, not merely in estimating the relative weight of argument and counter-argument, hypothesis and objection, but in eliminating obstructive masses of irrelevance and premature deduction, we might look for his further productions in this field with other sentiments than mere resignation to the inevitable. At least let there be some means in Vol. II, besides the bare table of contents covering a single page of Vol. I, for finding our way through this labyrinth.

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THE FIRST INTERPRETERS OF JESUS. By GEORGE HOLLEY GILBERT. New York: Macmillan, 1901. Pp. x + 429. \$1.25.

"WHEN Paul speaks of being free from the law, it is the law as an institute of righteousness which is meant, not the Old Testament as a